THE

CHRISTIAN ENDEAVOR World

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FEBRUARY, 1957

Topics for March

YOUTHFUL ENDEAVORERS ON NORTH CAROLINA'S PRIZE-WINNING FLOAT

For Christ and the Church

THE CHRISTIAN ENDEAVOR World

Cover

North Carolina's entry again captured awards in several community Christmas parades. Junior Endeavorers portrayed a choir of carolers.

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The Voice of Christian Endeavor

FEBRUARY • 1957

Volume 72, Number 6

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A member of Associated Church Press

Published monthly, except combined June-July *and* August-September *issues, by The Christian Endeavor World, Inc., at* 1221 *East Broad Street, Columbus* 16, *Ohio. Entered as second class matter, December* 3, 1946, *at the Post Office at Columbus, Ohio, U.S.A., under Act of March* 3, 1879. *Accepted for mailing at special rate of postage provided for in Par.* (e) (1) *Sec.* 34.40 *P.L.&R. Additional office of entry at the Post Office at Westerville, Ohio, U.S.A.*

SUBSCRIPTION PRICE: $1.50 a year. $1.75 to Canada; $2.00 to other countries. Single copy, $0.20.

NOTICE: Change of address should be received by first of month to affect following month's issue. Give old address as well as new one.

From the Executive Secretary . . .

" . . . . continuing instant in prayer . . . . "

Tucked away in the very familiar twelfth chapter of Romans, many times called the Christian Endeavor chapter, are these important words, a timely message as we think of our Fellowship of Prayer of members and friends of Christian Endeavor International, concerned that God will direct and bless our efforts during these vital days of the Membership Mobilization. A successful Mobilization during January and February will mean benefits accruing to state and provincial unions, to the International Society, and to the World's Union. You can be an active part of the Mobilization by saying a word to that friend, associate in business, or other acquaintance, interesting him in helping to undergird the ministry of Christian Endeavor FOR CHRIST AND THE CHURCH. State and provincial unions will receive a generous share of all annual memberships received by February 28.

About Christian Endeavorers

John Yakligian, former president of California Union, is at home now following an attack of polio. He is showing remarkable recovery . . . Christian Endeavorer Eugene Alhart, of Rochester, New York, is boasting about his new granddaughter, Susan Jean Lenox. Congratulations . . . Danny Spring, of Uhrichsville, Ohio, has found it necessary to leave the office of president of the Ohio Union, where he has been serving Christian Endeavor so effectively, in order to respond to his call to serve his country in the armed services. He is receiving congratulations, too, on his recent marriage to Christian Endeavorer Adelia Wills on Christmas Day . . . Our heartfelt sympathy to Mary Moffitt, of Dallas, Texas, vice-president of the International Society in charge of the Southwestern Region, whose father died recently. . . . Congratulations to Bishop William J. Walls, senior bishop of the A. M. E. Zion Church and long-time trustee of the International Society, on the occasion of his recent marriage to the former Dorothy Louise Jordan of New York City. . . . Mr. and Mrs. Warren G. Hoopes, Jr., of West Grove, Pennsylvania, are rejoicing on the arrival of daughter Amy Kathleen. . . . Summit County (Ohio) Christian Endeavor Longtimers Mr. and Mrs. Mellville C. Peck, of Akron, recently celebrated their Silver Wedding Anniversary.

A Christian Endeavorer Passes

Word has just reached International headquarters of the death on November 23 of Sterling T. Dow, of Portland, Maine. He was 87 years old at the time of his death. Sterling Dow was the last surviving member of the group of 57 who started the first society of Christian Endeavor on February 2, 1881, in the Williston Congregational Church in Portland. He participated in the Pilgrimage to Portland during the celebration of the Diamond Jubilee in 1956. At the time of his death Sterling Dow was a member of the State Street Congregational Church.

Dr. Gene Stone Elected to Executive Committee

Dr. Gene Stone, now pastor of the First Presbyterian Church of New Castle, Pennsylvania, continues his life-long active relationship to Christian Endeavor. Until recently the general secretary of the International Society, to which office he gave seven years of aggressive leadership, Dr. Stone has just been elected to the Executive Committee of the International Society, where he will continue to share in the top-level leadership of the movement.

What's Ahead?

We stand at the close of another year of Christian Endeavor history, our Diamond Jubilee Year marking the 75th anniversary of that small beginning in Portland, Maine. More important, we stand on the threshold of a new year—may there be among all of us a new spirit of dedication and determination, a new surge of activity and a new enthusiasm for the days ahead. "What's ahead" will be more meaningful and significant if we look to the future, trusting in Him for strength.

Harold Westerhoff

PENNSYLVANIA'S LEADERS pose for picture during meetings. They are (left to right) William Lewis, B. McClain Cochran, Gordon McMordie, Mrs. Warren G. Hoopes, Sr., E. Herman Brackbill, Jim Humphreys, James Thompson, and Warren G. Hoopes, Sr.

YOUTH ASSEMBLY presentation is made by chairman Vernon Hoffman (standing) while Robert Markell (right, seated) and Jean Ferguson wait to participate. Robert C. Ross, educational secretary of International Society, is seated at left.

Christian Endeavor Leaders Meet . . .

Plan New Advances in 1957

OPPORTUNITIES and challenges for Christian Endeavor were emphasized by leaders attending the annual sessions of the Program Council and the Christian Endeavor Executives' Conference in Columbus, Ohio, December 7-10.

Leaders are looking forward to a great celebration of Christian Endeavor Week January 27-February 3, as well as to the 44th International Convention in Portland, Oregon, July 8-13.

Youth are entering the Christian Endeavor Citizenship Contest, as well as subscription contests for *The Christian Endeavor World* and *Junior CE Meetings*. Membership Mobilization, the Outdoor Poster Program, and many other phases of the work were discussed and plans made as the leaders shared ideas and studied materials.

High lights of the sessions included the fellowship banquet on Saturday evening with Rev. Earle W. Gates, president of the International Society, challenging leaders to advance as they carry out the Christian Endeavor purpose in the days ahead. Cecil A. Jeffery, Pacific Region vice-president, was the master of ceremonies.

A study on "What Christian Endeavor Believes" was led by Dr. R. W. Rash, general secretary of the Department of Christian Education of the United Brethren in Christ. Each day opened with a meditation on Christian Endeavor's current theme, "Christ Shall Reign," led by Rev. Robert Hess, field secretary of California.

An audio-visual presentation of the Pilgrimage to Portland to celebrate the Diamond Jubilee on February 2, 1956, was given by Warren G. Hoopes, Sr., general secretary of Pennsylvania.

With about one-third of the delegates being under 25 years of age, Youth Assembly members gave information about their work. The Christian Endeavor meeting was led by youth, as well as a hymn sing following the evening service. Rev. W. N. Gibson of the General Baptist Church spoke Sunday evening on "The Price of Leadership."

Headquarters personnel were hosts at an informal reception, when leaders toured the building at 1221 East Broad Street.

The Program Council, composed of denominational youth workers and employed field, general, and executive secretaries of unions, carries out its work through three committees—Educational, Topics, and Junior Work. The Council surveys needs of Christian Endeavor, initiates educational policy, program, and materials, initiates biennial program aims and activities, and proposes current emphases.

(*Please turn to Page 7, Col. 1*)

Leaders Are Pictured Enjoying Banquet In Columbus

Let's Mobilize!

"Let's mobilize" is the urging of Immajean Gallimore, local society and state union Christian Endeavor officer, and Virginia winner in the 1956 Christian Citizenship Contest.

YOUR MEMBERSHIP WILL HELP CHRISTIAN ENDEAVOR . . .

- Win boys and girls to Jesus Christ as their Lord and Saviour.
- Train Christian youth to be tomorrow's leaders.

Become a member of the International Society of Christian Endeavor and undergird its ministry to youth.

You May Become

- An Annual Member at $10
- A Sustaining Member at $25
- An Annual Member with self-doubling at $20

Send your membership today

INTERNATIONAL SOCIETY OF CHRISTIAN ENDEAVOR

1221 East Broad Street
Columbus 16, Ohio

INVEST IN YOUTH

Diebold Citizenship Awards Announced

THE ALBERT H. DIEBOLD Citizenship Awards for winners in Christian Endeavor's Citizenship Contest have just been established, according to announcement by Harold E. Westerhoff, executive secretary of the International Society.

The International Society's current Christian Citizenship Program, including the contest and awards, is made possible through a gift from Mr. Albert H. Diebold of New York City, a man of varied business interests.

Albert H. Diebold

Regarding his success as a sacred trust, he has supported generously programs of the church and unnumbered religious, educational, and civic institutions. A Christian layman and a patriotic American, he is a trustee of Christian Herald Association and serves on the boards of a half dozen charitable organizations. Mr. Diebold is a member of the Protestant Episcopal Church and continues to be identified actively with the interests he has organized or served.

Awards totaling $1,000.00 in cash and two trips to the International Christian Endeavor Convention in Portland, Oregon, July 8-13, 1957, will be given to the winners in Christian Endeavor's Citizenship Contest. Robert C. Ross, citizenship director, is receiving entr from young people in all parts of t United States and Canada. Entries m be mailed by February 4, 1957, to t International Society of Christian E deavor, 1221 East Broad Street, Colu bus 16, Ohio. (*An entry blank may found on page 6 of this issue of T World.*)

Christian Endeavor's Citizenship Co test challenges youth as Christian ci zens and interests them in combati the evils of Communism, narcotics, t liquor traffic, gambling, and prejudic

Contest winners will be determin by the merits of "A Letter to My Co gressman" or for Canadian youth, Letter to My M.P." (not to exceed 1,0 words) on the subject, "I SPEAK FO CHRISTIAN CITIZENSHIP," and Christian Citizenship Service Record the individual.

There will be two divisions in t competition, one for all youth who a in high school or below on Februa 4, 1957, and the other for those w have completed high school but ha not reached their 25th birthday by th date.

Contests will be held in states a provinces. The winners in these are will compete in regions and the regio al winners will be eligible for the t international awards.

The first award in each division w be $200.00 in cash plus a grant (to maximum of $250.00) for expenses attending the 44th International Chr tian Endeavor Convention in Portlan Oregon, July 8-13, 1957.

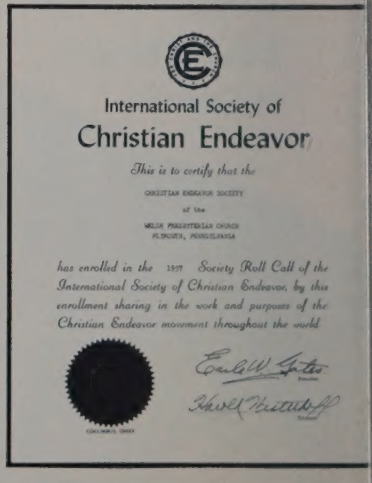
Societies Receive Enrollment Certificate

All across North America certificates are being received by Christian Endeavor societies, announcing that the society has enrolled in the International Society.

Here is a facsimile of the enrollment certificate. Societies giving $10 receive a blue seal certificate. Red seals are used on certificates to those groups giving $25 while gifts of $50 or more merit a gold seal.

By enrolling in the International Society as a society . . . as well as individual members . . . your group becomes an active part of a world-wide movement.

Proudly display an enrollment certificate where your society meets. Answer the Society Roll Call.



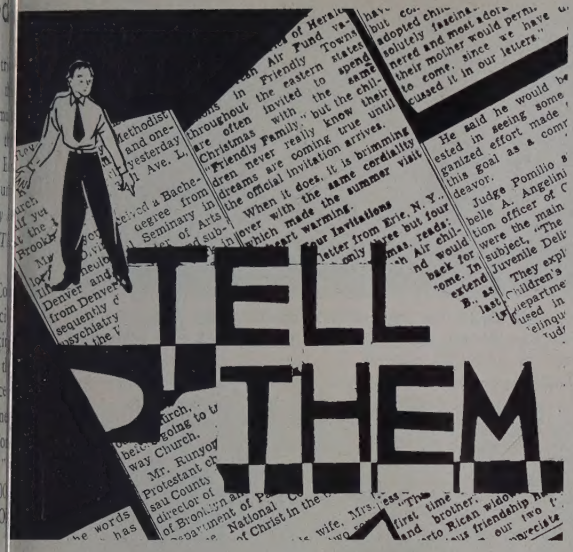
International Society of
Christian Endeavor

This is to certify that the

CHRISTIAN ENDEAVOR SOCIETY
of the
MAIN PRESBYTERIAN CHURCH
FLYOVER, PENNSYLVANIA

has enrolled in the 1957 Society Roll Call of the International Society of Christian Endeavor, by this enrollment sharing in the work and purposes of the Christian Endeavor movement throughout the world.

COLUMBUS, OHIO



YOU want to welcome many more of the Young Adults of your church and community into your Young Adult unit. *Tell them!*

You have a project coming up in which Young Adults in large numbers should be participating—including some who might not plan to meet and work with you throughout the year. *Tell them!*

You've been accomplishing results for the good of the church and the community which you believe older members of your congregation will be glad to know about. *Tell them!*

Broad and extensive are the fields in which the giving of information, the sharing of good news, may serve your church and your Young Adult program.

The activities which go by the overall title of Publicity include the following:

Informing your public. Persuading others to accept your point of view. Reporting plans and achievements to all who might be interested. Recognizing the services of leaders and workers by reporting what they have accomplished. Stimulating your own group's efforts by setting forth *publicly* what you seek to do. Aiding groups similar to yours to undertake some such projects and activities as your group carried through to success.

When publicity is seen in these dimensions you recognize it at once as a *tool of leadership.* Good publicity recruits more workers and more leaders, raises the sights in program-building, improves team spirit among all participating, and keeps Christian causes in the foreground of public notice.

Consider publicity so important that some of your most able workers will take their turns in publicity leadership. For example, a former president of a unit should be particularly qualified for this assignment.

Before he has typed a single news release or blocked out an initial poster. the publicity director (or his helper) needs to check himself along these lines:

1. To convince others, I'll convince myself first.

Be fully informed about the church in whose service the Young Adult unit is working. Know what it seeks to do in the months ahead. Appraise its relationship to the church and the community and to the denomination's program. Be familiar with the Christian Endeavor movement as a whole.

2. I must strive for genuine competence in communicating with others.

Read well-written books, magazines and newspapers. Study a book or two on publicity or news writing. Analyze the appeal certain advertisements have made to you. Gain experience in public speaking—for one's abilities in face-to-face communication of ideas flow into the less direct media by which facts are presented. And ask questions — many questions!

3. I'll diligently plan my work.

Since much publicity work must be done hurriedly, take care of all possible details in advance. Store facts, names, and dates for quick reference. Block out your promotion of an event weeks before it is to happen, and release the announcements in a series, not publicizing all the details in your first "news break." Keep in touch with your fellow officers and church leaders, in order to dovetail your work with theirs.

4. I'll consider any form of church publicity an important Christian task.

What one does in telling any part of the Christian message through the media of publicity has a relationship to teaching, preaching and evangelistic work.

A sense of mission or of calling is shared by the most effective workers in the field of publicity for church work and other good causes. Let your skills be applied prayerfully, thoughtfully, devotedly.

Just as the Young Adult unit plans for cooperation with other Christian and civic groups, so does the publicity leader of a unit work wholeheartedly to promote denominational and community-wide events and projects.

When the city council of churches, or a like agency, asks your unit to cooperate in its work, let *your help with publicity* be volunteered as one of the first forms of aid given. When several Young Adult units are at work along such lines, fine results may be expected.

YOUNG ADULT WORKSHOP

By Bert H. Davis

THE media for Christian Young Adults' publicity must be determined by: whom you want to reach, in what detail, how often, and at what cost.

A month ago Workshop offered a form of poster which could be used on a bulletin-board in the church. You might find it advantageous to arrange for a Young Adult bulletin-board, on which there will always be posted some timely information concerning the unit's work.

Another within-the-congregation form of publicity and news-giving is the church periodical or the weekly bulletin, in which Young Adults would have some assigned space. Or Y. A. units may produce and distribute their own multigraphed or mimeographed periodical, to reach both members and potential members.

Mailed materials may include in the course of the year a number of letters to members and friends. These are most effective when you provide for a personal signature on each letter. Even better is the "form letter" so prepared that the officer or chairman in whose name it is issued will add two or three lines of handwritten greetings or additional information at the foot of the page.

Other media which the publicity worker may propose to the Young Adult unit are: invitation tickets to meetings or social events; a form of round-robin enlistment for special services, which one person after another will sign; an individual type of enlistment card, including an interest-finder, through which Young Adults may indicate the types of activities in which they expect to participate and will suggest types of programs and subjects for future discussion meetings.

Newspaper announcements of coming events and news stories promptly prepared following an event are also important in the program of "telling them" about your church and its Young Adults.

The newspapers of large circulation may seldom use your stories. Also, it may seem that your five paragraphs or more of copy were cut unmercifully whenever some part of the story is published. However, a continuous flow of newsy material to the city desk almost always has some effect. We've learned lately of a 1500-word newspaper feature on the leaders and activities of one city church which resulted directly from the many news items about the church and its organizations which have been streaming across the city editor's desk. A few of these individual stories were printed, but more important was the total impression made in the news department:

"This church seems mighty active and useful. Our readers should know more about what it is doing. *We'll tell them!*"

Does your denominational periodical receive frequent news stories about programs and progress in your church? The publicity leader of the Young Adult unit may consult with the pastor about this opportunity for extending the influence and inspiration of your own church's work for Christ.

And let Workshop see some of your publicity releases too! We often hear indirectly of some useful, well-organized unit which hasn't thought to *tell us* directly about its good results. Let's see some of *your* publicity.

DEVOTIONAL HELPS in the form of Christian Endeavor's "Guide for Christian Living" are presented to members of the Women's Army Corps enlisting at Fort Hayes, Columbus, Ohio.

New WAC-Private Donna Marie Miller of Cadiz, Ohio, is shown receiving her copy from First Lieutenant Eloise M. Dotts. Private Wheeler served as treasurer of the Wheeling Presbytery Youth Fellowship from September 1954 to September 1956, as well as secretary of the missionary society in her home church.

Copies of the "Guide for Christian Living" are available free of charge for distribution to Endeavorers in the armed forces or entering the service. Send requests to the International Society of Christian Endeavor, 1221 East Broad Street, Columbus 16, Ohio.

VIRGINIA ENDEAVORERS WITNESS by means of a float in the Roanoke Christm parade. Sponsored by the Roanoke union, the float won the trophy for best portrayi the true spirit of Christmas.

ENDEAVORERS AT ARMY BASE NEAR FRIEDBERG, GERMANY—Members of Christian Endeavor Society at the Army Base near Friedberg, Germany, are picture Organized by the chaplain, this group is composed of dependent high school ag youth, soldiers, and German nationals. Don Bernd, former Detroit (Michigan) Unic president, is now stationed at this base and is very active in the work of the societ He reports that they are using The Christian Endeavor World in their meeting Also he writes that this group met recently with German Endeavorers from the Sta Mission in Friedberg.

ENTRY BLANK

Christian Endeavor's Citizenship Contest

Valid only if postmarked no later than February 4, 1957

Citizenship Director
International Society of Christian Endeavor
1221 East Broad Street, Columbus 16, Ohio

I hereby enter Christian Endeavor's Citizenship Contest. Please send me the Service Record blanks.

Name .....
(Please Print)

Number and Street .....

City, Zone and State .....

Local Church .....
(Denomination or Brotherhood)

Date of Birth .....

I am in high school or below ..... ☐

I am out of high school but have not reached my 25th birthday ..... ☐

I agree to observe the rules and conditions outlined in the contest folder .... ☐

.....
(Signature of Entrant)

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$ $

MAKE $50.00—$100.00 IN YOUR SPARE HOURS

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WE'LL PROVE YOU CAN MAKE MONEY AT OUR RISK!

Send no money. Paste the coupon on a post card or mail in an envelope for FREE Stationery Samples, 1957 Catalog and All-Occasion Assortments On Approval. Costs you nothing to try! Costs you nothing to see. We take all the risk. Write ARTISTIC CARD CO., 834 Way St., Elmira, N. Y.
In Canada, write 103 Simcoe St., Toronto 1, Ont.

ADD TO YOUR SAVINGS WITH AN EXTRA INCOME

Be safe! Be sure! Have enough money whenever you need it. Build your bank account during your free time. It can be done . . . easily!

MAIL THIS COUPON NOW!

ARTISTIC CARD CO., INC.
834 Way St., Elmira, New York

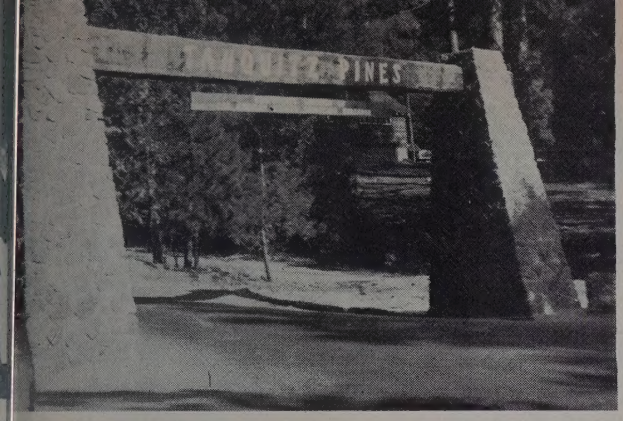
Please rush FREE Stationery Samples, spare time Money-Making Plans and All-Occasion Greeting Card Assortments On Approval.

Name _____
(Please Print)

Address _____

City _____ Zone _____ State _____

☐ Check here for special Fund-Raising Plan for organizations, church groups, etc.



EW ARCHWAY MARKS ENTRANCE to Tahquitz Pines, onference grounds of Los Angeles (Calif.) union. The archway vas recently dedicated in honor of Arthur Raymond, former nion president. Among many Christian Endeavor activities, Mr. Raymond, aided by his wife, sponsored the high school ociety of San Gabriel Union Church, with an active attendance f 70 members at each meeting.

"SENDING THE LIGHT" IS THEME for annual Christian Endeavor banquet held in Wichita recently for the churches of the Kansas Yearly Meeting of Friends. Over 450 youth heard the challenge of African missionary James Morris (left). Song leader was Jimmy Pitts (standing). Others pictured are Doris Morris (center) and Mrs. Merle A. Roe, wife of the superintendent.

Plan New Advances in 1957

(*Continued from Page 3, Col. 2*)

Officers of the Program Council, who vere re-elected for another year, are Dr. R. W. Rash, chairman, and Rev. Robert Hess, vice-chairman.

Committees elected by the council are s follows:

EDUCATIONAL COMMITTEE—Phyllis 3. Brown, chairman; Rev. Charles Barner, Frances Becker, Rev. George L. Blackwell, B. McClain Cochran, Albert Day, Rev. Elwood Dunn, Rev. W. N. Gibson, Nellie V. Griffin, Rev. Robert Hess, and Dr. R. W. Rash.

TOPICS COMMITTEE—Rev. Elwood Dunn, chairman; Rev. Brenton J. K. Arthur, Ann S. Fulton, Mrs. Alice Griffin, Rev. Wallace Hastings, Vernon Hoffman, Clyde Sherk, Rev. Raymond C. Steinhart, and Rev. Andrew White.

JUNIOR WORK COMMITTEE—Nellie V. Griffin, chairman; Mrs. Etta Berger, Mrs. Warren G. Hoopes, Sr., Joan Pyle, and Florence Zimmerman.

Officers for the coming year chosen by the Executives' Conference are: E. Herman Brackbill, president; Charles O. Heyward, vice-president; Mrs. Phyllis Hyde, secretary; and William Bonnema, treasurer. The retiring president is Ralph E. May.

The Executives' Conference is made up of presidents, employed field, general, or executive secretaries, and a youth representative from each national, state, provincial, or territorial Christian Endeavor union. The group meets annually to promote executive and field work, interpret program and methods, and provide mutual acquaintance and fellowship.

The Program Council will hold its next meeting in Columbus December 6 and 7 with the Executives' Conference convening in Ohio's capital city December 6-9.

IBLE VERSE
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Make extra money 12 months of the year. Show the newest in truly **different** greeting cards and gifts. Over 150 money-makers for every taste and every event: Studio Designs, Color Photo Cards, Comics, Religious Cards, dozens of novel Gift Items—everything that's new, fastest selling, most profitable for you! No experience needed. **Keep up to 60c profit per box plus Cash Bonus.**

21 $ Cards for OVER 150 Fast-Sellers

See Samples At No Cost!

Send no money. Just mail the coupon to get sample outfit on approval and Personal Stationery samples free. New "MIXER" Salt & Pepper Set given FREE as reward for promptness. Send coupon NOW!

FREE $1.25 Gift MAIL COUPON

CARDINAL CRAFTSMEN, Dept. R-53
1400 State Ave., Cincinnati 14, Ohio
Please send sample outfit on approval with $1.25 Gift FREE for promptness.
Name_____
Address_____
City_____ State_____

How to keep others from thinking you are deaf...

Maico Fashionable
HEARING GLASSES

KEEP YOUR NATURAL LOOK

See and *Hear* the easy, attractive way with the fashionable new Maico hearing glasses. No thick frames, bulky bows, or dangling cords. Maico hearing glasses look like regular glasses, yet you hear with them, too. Keep your natural look! See Maico!

GET FREE BOOKLET
HOW TO CHOOSE AND USE HEARING GLASSES

MAICO, Room 97J, 21 N. 3rd St., Mpls., Minn.
Please send free booklet.
Name_____
Address_____
City_____ State_____

"Thou Art the Christ!"

Matthew 16:13-17; Luke 22:66-70; Acts 8:36-38 (KJV)

Senior-Young People (15-24 YEARS) *MARCH*

Comments by Raymond C. Steinhart

Briefing the Leader

1. Think in terms of your own decision for Jesus Christ and mention in this meeting the high points of your experience.
2. Plan well and make some assignments for personal testimonies.
3. Carefully check the Biblical references.

Biblical References

We have three references on today's topic: Matthew 16:13-17; Luke 22:66-70; and Acts 8:36-38. In Matthew 16:13-17 we have a very special conference session. It took place on the coast of Caesarea Philippi, the northern border of the land of Canaan. Evidently it was a private conference. Jesus is sharing thoughts with His disciples. He took occasion to call their attention to the truth that He was the Messiah. He began by inquiring what was the common report respecting Him, "Whom do men say that I, the Son of Man, am?"

Observe that Jesus does not say, "Whom do the Scribes and the Pharisees say that I am?" They were prejudiced against Him, and said that He was a deceiver and in league with Satan. But Jesus asked, "Whom do men say that I am?" He referred to the common people, whom the Pharisees despised. The common people conversed more familiarly with the disciples than they did with their Master, and therefore from them He might better know what the people said.

The disciples stated, "Some say" and they mentioned some notable characters—John the Baptist, Elias, Jeremiah, or one of the prophets. These were honorable opinions and bespeak the respect people had for Jesus, according to the best of their judgment. Note carefully that it is possible for men to have good thoughts of Christ, and yet not right ones; a high opinion of Him and yet not high enough. Peter cries out, "Thou art the Christ, the Son of the living God." All the glory of Christ as the Mediator hangs upon the glory of His person. What a foundation for strong confidence—"Thou art the Christ!" How great the sin of the man who rejects the Son of the living God.

In Luke 22 Jesus is being mocked by the servants of the high priests. They ask, "Art Thou the Christ?" Their question was designed to ensnare Him. But Jesus did declare Himself to them to be the Son of God. Upon this they based their condemnation of Him.

In Acts 8 we have the confession of the eunuch who said, "I believe that Jesus Christ is the Son of God." We who love Him and serve Him know Him to be all that He claims to be—"The Son of the Living God."

Basic Material

This meeting is to be one in which there will be personal expression or testimony in regard to the power of Jesus Christ, the Saviour of the world.

We are familiar with the New Testament account by John in reference to the man born blind. His neighbors and friends could testify that as long as they knew him he was blind. But one day Jesus Christ passed by with His disciples. They gazed upon the man and asked Jesus a question, "Master, who did sin, this man, or his parents, that he was born blind?" Jesus answered, "Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him." Jesus healed him.

Now his neighbors and friends asked questions, "Is this not he that sat and begged?" Some said, "This is he"; others said, "He is like him," but he said, "I am he." His friends said, "How were thine eyes opened?" He explained what had happened (John 9:11). The Pharisees, who in many ways despised Jesus, were brought in on the case, v. 13-16. They questioned him and the answer of the young man caused a division among the Pharisees, v. 16.

They were not satisfied with his story. They went to his parents, v. 18, 19, who acknowledged that he was their son and that he was born blind, and that now he had sight. Than they said a very wonderful thing, "We know not: he is of age; ask him: he shall speak for himself.' The Pharisees again spoke to the man saying, "Give God the praise, we know that this man is a sinner." He answered and said, "Whether He be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." This was a personal testimony.

It is nice to know what other people think about Jesus Christ. It was Renan who said, "All history is incomprehensible without Christ." Listen to the words of Martin Luther, "In His life, Christ is an example, showing us how to live: in His death, He is a sacrifice, satisfying for our sins; in [illegible] resurrection, a Conqueror; in His ascensi[on] a King; in His intercession, a High Prie[st] Pascal wrote, "Jesus Christ is a God to wh[om] we can approach without pride, and bef[ore] whom we may abase ourselves without [de]spair." Here are words of encouragem[ent] from the pen of T. L. Cuyler, "Every s[tep] toward Christ kills a doubt. Every thou[ght] word, and deed for Him carries you a[way] from discouragement."

Christian Endeavor believes that Ch[rist] makes demands upon the soul. He asks [for] the human heart; He will have it entirely [for] Himself; He demands it unconditionally; a[nd] forthwith His demand is granted. All w[ho] sincerely believe Him experience that [re]markable supernatural love towards Hi[m] That love is shed abroad in our hearts [by] the Holy Spirit who is given to them t[o] obey Him.

Christian Endeavor believes that Je[sus] Christ died for our sins and was raised ag[ain] for our justification. During a plague, wh[en] there was no remedy except what might [be] found by examining the body of one w[ho] had died of this disease, Dr. Gyon said, "[I] will attempt it in the name of religion a[nd] humanity; I will examine this body." He did so and became ill with the plague hi[m]self. He put on paper his observations, [and] them in a vase of vinegar to prevent c[on]tagion, and in twelve hours he was dead. [A] grand sacrifice, yet the Lord Jesus Ch[rist] looked on a plague-smitten world and ma[de] a will giving all to His people. He tas[ted] death for all mankind. He was made sin [for] us that we might be made the righteousn[ess] of God through Him.

Christian Endeavor believes we should [in]vest all that we have for Jesus Christ. Th[ere] is so much to be done, and there are so ma[ny] to be won, that we cannot delay in this w[on]derful service. Think of the eternal joy wh[en] you turn the feet of those who walk in wro[ng] paths and solidly win them for the Son [of] God. And in that day when you stand [in] His presence and say to Him, "Here am [I] and these!" What will be the joy which y[ou] shall experience? Look up to God [for] strength to do His will. The way may [be] difficult, but hold fast your integrity. [His] grace is sufficient for you, and you shall [be] able to do all things through Christ.

Backing the Project

1. Show on the screen a film depicti[ng] Christ in the great arts.
2. Circulate through your church a go[od] tract on the theme, "Jesus Christ, the S[on] of God."

Best Illustrations

Christianity is the only religion which [is] not negative; which always gives you som[e]thing you must be or do. I had rather [be] a member of a Christian Church than ha[ve] any other honor in the world—*William Ly[on] Phelps.*

A young convert always wants to talk [to] his friends about Jesus Christ and his gl[or]ious experience in salvation.

BASIS FOR DISCUSSION

1. When and where did you make your decision for Jesus Christ?
2. What do you think might be the answer if Jesus Christ asked the church of our day, "Whom do ye say that I am?"
3. Was there ever a time when you doubted your salvation? How were you delivered from your doubts?
4. What piece of evidence in the life of Paul would indicate that he made a thorough decision for Jesus Christ?
5. What was the one great change in your life when you received Christ as your Saviour?

Daily Readings

M., Feb. 25. Nathaniel Confesses Christ. John 1:45-49.
T., Feb. 26. Samaritan Woman's Confession leads to Conversions John 4:28-30.
W., Feb. 27. Martha Confesses Christ. John 11:25-27.
T., Feb. 28. Thomas Confesses Christ. John 20:27-29.
F., Mar. 1. Peter's Second Confession John 6:66-69.
S., Mar. 2. Confession Required. Matthew 10:32, 33.
Sun., Mar. 3. Topic—"Thou Art the Christ!" Matthew 16:13-17; Luke 22:66-70; Acts 8:36-38 (KJV).

Jesus, My Saviour

Luke 2:11; I John 4:14; John 4:28-30, 39-42

ntermediate (12-14 YEARS) *MARCH 3*

Comments by Raymond M. Veh

What Do We Mean: esus, My Saviour?

What the Bible Says. The Bible portrays sus as the Saviour who is mighty to save nd to keep. The angel of the Lord, in anouncing the birth of the Saviour, said, "Thou alt call His Name Jesus: for He shall save is people from their sins" (Matt. 1:21). he writer of the book of Hebrews said of the ord Jesus, "Wherefore He is able also to ve them to the uttermost that come unto od by Him, seeing He ever liveth to make tercession for them" (Heb. 7:25).

Paul, who knew of the mightiness of Jesus save, said, "This is a faithful saying, and orthy of all acceptation, that Christ Jesus me into the world to save sinners; of whom am chief" (I Tim. 1:15). In speaking of hrist's saving gospel, Paul said, "For I am ot ashamed of the gospel of Christ: for it the power of God unto salvation to every ne that believeth; to the Jew first, and also the Greek" (Rom. 1:16).

He Denies No One. Recently a young man our city was honored for saving the lives f two little children. The little ones had aded into the lake and gone into water too eep for them. The world honors Jesus beause He saves us. He keeps us from going oo far from God. He leads us away from the epths of sin and the dangers of selfishness. On the cross He opens a door that leads to alvation. No one is denied His saving love.

Joy in Salvation. Salvation is the miracle f new life, and the immediate result is joy. There is joy in the presence of the angels f God over one sinner that repenteth," was esus' prelude to the parable of the Prodigal on. "Behold, I bring you good tidings of reat joy, . . . for unto you is born . . . a aviour," was the angel's announcement on he first Christmas Eve. "And there was great oy in that city," was the result of Philip's reaching Christ in Samaria.

Door of Salvation Is Open

We must never forget that the price of edemption was the blood of Jesus Christ I Peter 1:18, 19), and that a sinner reeemed by His blood is delivered from the nslavement of sin by the power of the Holy pirit. We must never forget that in order o be redeemed we must individually receive hrist as Saviour and openly confess Him John 1:12; Romans 10:9, 10).

"I am the door:" says our Saviour, "by he if any man enter in, he shall be saved" John 10:9). The one door to Heaven is esus Christ. Today that door stands open, ut one day it will be shut. On which side of —of Him—are you? There is danger in deying your salvation. Have you entered in hrough the door? You can know the joy of ns forgiven the moment you have confessed our sin and need of salvation and received he gift of everlasting life.

OUR AIMS

1. To see why Christ is Saviour.
2. To exalt Jesus Christ as the Saviour of the world.
3. To see how we can help every person in God's world to know Christ as personal Saviour.

QUESTIONS

1. In what ways is the Lord Jesus Christ the "Light of the World"?
2. Describe the difference between the shepherd who owns and loves the sheep and the hireling who cares for them only because of money or wages.
3. What is the first step for a person to take that he may receive the blessings of the gospel of Christ?
4. What theme underlies the whole Gospel of John?
5. How can we reveal the Saviour in our lives?
6. How can the world be brought to know Christ as Saviour?

Saved to Live

The challenge of Jesus is the challenge to live. When dealing with a man who quoted the commandments about loving God and one's neighbor Jesus said, "This do, and thou shalt live." Henry Drummond used to appeal to young people to become Christians not because they might die that night but because they were going to live the next day.

Jesus uttered the most beautiful and hopeful words ever spoken about death, but His main theme was not death, it was life. To live and live more abundantly, to seek "not to be ministered unto, but to minister," that is the challenge of Jesus.

God's Gift Must Be Received

If a gift is to accomplish its purpose it must be received. The giver is not pleased if the gift is not received gladly. The gift will do no one any good unless it is received. So it is with God's gift. Jesus Christ must be received or one cannot be saved from perishing and be given everlasting life. It is necessary to receive Christ as personal Saviour (John 1:12).

Notice that this promise of becoming a son of God is only to "as many as received Him." Receiving Christ means to confess one's sins and believe that Christ died personally in one's place. It means that one earnestly, wholeheartedly accepts Christ into one's life and make Him Lord of it. The Bible also teaches that there must be open confession of Christ as Saviour (Romans 10:9, 10).

After receiving Christ, the gift of God, we ought to join our praise with that of the apostle Paul who wrote, "Thanks be unto God for His unspeakable gift" (II Corinthians 9:15). A gift of such greatness, a giver who is so great, and a gift that accomplishes so much for us deserves our greatest thanks. But how does one say thanks? It is not only with the lips, but also with the life. We must continue to thank God with our lips for Christ. But we need also to show Him our appreciation with our lives which should be lived to please Him.

If you are yet unsaved, Jesus Christ stands at the door of your heart and knocks so that you will let Him come in (Revelation 3:20). Open your heart and receive Him now, and He will save you from perishing and give you eternal life.

Christ Is the Way

Jesus sent men all over the then-known world proclaiming the message. "The stone which was set at nought of the builders . . . has become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

From Jerusalem to Antioch . . . from Ephesus to Corinth . . . from Athens to Rome . . . the message went flaming on its way. "This is Jesus Christ! Believe on Him and you shall be saved. Reject Him and you shall be lost; for He is the Way, the Truth, and the Life. If you refuse Him, there remains no further sacrifice for sin!"

Young people through the years have been faced with this tremendous decision. This is Jesus Christ! God's envoy to men! The only means of salvation! If any man will confess his sin and humble himself at Jesus' feet, He will forgive him and take that life in His mighty hands and remold and remake it to be like nothing that man ever dreamed it could be.

For a Memorable Meeting

Make this a meeting for decisions for Christ. Bathe the whole meeting in the spirit of real consecration. It would be timely to have an older person who has a wholesome concept of Christ as Saviour to take part in the service, giving of his experience. Then call for personal testimonies from the Endeavorers themselves on what Christ means to them and how they are assured of Him in their lives.

Plan definite ways of making Christ known to others in the community. It might be possible for you to plan a Youth Mission to Youth which would call youth to consider the claims of Christ on their lives. A number of groups have found this method successful.

From The Book of Books

M., Feb. 25. Redeemed by the Blood. I Peter 1:18-21.
T., Feb. 26. Jesus Saves the Lost. Luke 19:1-10.
W., Feb. 27. Jesus Saves from Sin. Matthew 1:18-21.
T., Feb. 28. No Other Saviour. Acts 4:11, 12.
F., Mar. 1. Victory over Sin. Romans 7:22-25.
S., Mar. 2. Jesus Gives Eternal Life. John 3:25, 36.
Sun., Mar. 3. Topic—Jesus, My Saviour. Luke 2:11; I John 4:14; John 4:28-30, 39-42.

Forgive and Be Forgiven

No. 1 in a Series: " 'Advanced Practice' for Christians"

Matthew 6:12, 14, 15; Matthew 18:21-35; I John 1:6-10

Senior-Young People (15-24 YEARS) *MARCH 1*

Comments by Raymond C. Steinhart

Briefing the Leader

1. Secure a concordance and check the words "forgiveness" or "forgive" as they appear in the various epistles.

2. Have an adult and a youth give personal testimony on the joy they experienced when they realized God's forgiveness.

3. Try to write your own experience on forgiveness of sin in about 200 words.

Biblical References

There are three references for our analysis: Matthew 6:12, 14, 15; Matthew 18:21-35; and I John 1:6-10. Today we need help and encouragement in the Christian life. When we know what God expects of us we can better strive by the grace of God to reach the highest level in Christian living. Our first reference is found in Matthew 6:12, 14, 15. Here you will find, first, a prayer for forgiveness, "Forgive us our debts," and secondly, a standard of forgiveness, "As we forgive our debtors."

Our sins are our debts. We have sinned and come short of the glory of God. The whole life is packed with sins, failures in duty, moral defaults, countless sins of omission as well as commission; a long, unbroken, crowded schedule of black indebtedness. To every human being who comes to God penitentially confessing, saying, "Father, forgive," He answers, "Son, I do forgive, forgive freely, gladly, completely, everlastingly." Jesus Christ came to put away sin by the sacrifice of Himself. He made peace through the blood of His cross. There is forgiveness for every man who inwardly desires it.

In Matthew 18:21-35 we have the law of forgiveness. Jesus told the story of a certain king, v. 23, to illustrate the truth which He was teaching. We have no hope but in forgiveness. We may not forgive with our lips and bear malice in our hearts; such sham forgiveness is only too common. Some profess to forgive but cannot forget. They are like people who sweep the room but leave the dust behind the door.

Look at I John 1:6-10. We have the conditions of fellowship with God. We must walk in the light. In that light we shall see clearly our need. We shall discover our sinfulness, but we shall also understand that the blood of Jesus Christ cleanseth us from all sin. We are admonished to confess our sins before God, and if we do we are assured of forgiveness. How glorious to know that God will forgive us our sins and remember them against us no more. When God forgives He forgets. He wants us to be possessed with a forgiving spirit.

Basic Material

We have four topics in this unit of study, " 'Advanced Practice' for Christians." These topics should offer help and encouragement in the daily practice of and growth in Christian living. A key verse for the unit might be I John 1:7. Our topic today is "Forgive and Be Forgiven."

BASIS FOR DISCUSSION

1. Which is easier, to ask God for forgiveness or ask the neighbor we have wronged for forgiveness?

2. Are we guilty of extending forgiveness to some one who has wronged us although we know within our hearts we won't forget the wrong?

3. Is there any sin so great that God can't forgive it?

4. Has God promised to remember our sins no more? Where is this promise found?

5. How often should we forgive?

It was Richter who wrote, "Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." Shakespeare said, "Who from crimes would pardoned be, in mercy should set others free." Note the words of Mark Twain, "Forgiveness is the fragrance the violet sheds on the heel that has crushed it."

We must never forget that doing an injury puts you below your enemy; revenging one makes you even with him; forgiving it sets you above him.

1. *It is an accepted fact that God forgives the sinner.*

According to Scripture and experience we have sinned against God. We have trampled underfoot the blood of the eternal covenant. We spurned the matchless love of God. Yea, we have sinned grievously and wickedly, but according to the Word of God, our God is able and willing to forgive us and remember our sins against us no more.

The Scribes who were always ready and quick to criticize Jesus Christ accepted the truth that God could forgive sins (Mark 2:7). Jesus healed a man sick of the palsy and said to him, "Son, thy sins be forgiven thee." Immediately the Scribes charged Him with blasphemy and in the same breath they admitted that God could forgive sin.

David realized the forgiveness of God. He said, "For Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon Thee." (Psalm 86:5)

2. *It is a recognized truth that if God forgives us we must also forgive others.*

Our Lord would have us know that it is vain to expect mercy at God's hands unless we exercise it toward our fellow creatures; on this condition, and on this only, can we hope for acceptance by Him in the day of judgment. If we exercise the grace of forgiveness from proper motives and in a becoming manner, it will be clear evidence that we are renewed in spirit. On the contrary, a person of an unforgiving spirit shows beyond a doubt that he is altogether unaware of his own sins. If he had a proper consciousness of the guilt which he himself has contracted, he would feel no disposition to cast a stone at others; nor would he take a fellow servant by the throat for a few pence, when he was aware how many talents he himself owed his God.

Forgiveness of sins is freely offered every penitent believer, without any respect to the number or greatness of his offenses. "the blood of Jesus Christ cleanseth us from all sin" if only the sinner believes in Jesus the Saviour. "He shall be justified from all things," without exception. Christianity requires a change both of heart and life; it requires the exercise of universal love. Those who know its power, let them say, if at any time they receive an injury, "Now has my God given me an opportunity of glorifying His name; now has He called me to display the excellencies of His Gospel." Then others will know that we walk with the Lord when love is shed abroad in our hearts.

3. *It is scripturally clear that we should walk worthy of God* (*I Thessalonians* 2:12).

We are admonished to increase and abound in love one toward another, and toward all men. Paul writing to the Colossians said, "Put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye" (Colossians 3:12, 13).

We must be different. People should know that there is a vast difference between the man of the world and the man of God. Enoch walked with God in a day when sin was running high; we today can walk with God and let our light shine that others might see our good works and glorify our Father who is in heaven.

Backing the Project

1. Have ten people write 150 words on the joy they found in forgiveness and have the articles read at this or another meeting.

2. Assign Psalm 51 to be read by each member of the society each day during the week and then report on the benefits derived therefrom at the next meeting.

Best Illustrations

Two boys were deep in discussion of life and death. "It's this way," explained one, "if you live right on the day before you die all will be well and all will be forgiven." "Yes," said the other, "but how do you know when you're going to die?" The first lad patted his friend's shoulder, "That's it—you don't." *Earl Holmes—(Coronet)*

"The happiest people are less for getting and more forgiving." *Charleston Daily Mail*

Bible References

M., Mar. 4. Forgiveness Unlimited. Luke 17:3, 4.
T., Mar. 5. Jesus, Our Example. Luke 23:33, 34.
W., Mar. 6. Following Jesus' Example. Colossians 3:12, 13.
T., Mar. 7. Esau Forgives Jacob. Genesis 33:1-4.
F., Mar. 8. Joseph Forgives His Brothers. Genesis 45:4, 5, 14, 15.
S., Mar. 9. Stephen Forgives His Stoners. Acts 7:57-60.
Sun., Mar. 10. Topic—Forgive and Be Forgiven. Matthew 6:12, 14, 15; Matthew 18:21-35; I John 1:6-10.

A Good Forgetter

Matthew 6:12, 14, 15; Matthew 18:21-35; I John 1:6-10

ntermediate (12-14 YEARS) *MARCH 10*

Comments by Raymond M. Veh

Worship Service

Prelude—*Take My Life and Let It Be.*
Hymn—*Our God, Our Help in Ages Past.*
Call to Worship—"It is a good thing to give thanks unto the Lord and to sing praises unto thy name, O Most High."
Scripture—Psalm 34; Phil. 3:13, 14.
Prayer.
Hymn—*I Would Be True.*
Offertory Service.
Lesson—Presentation and discussion.
Hymn—*Take My Life and Let It Be.*
Benediction.

Forgetting the Past

Paul gave Christian Endeavorers a helpful verse. He said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth into those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." What does he mean?

Self-Analysis

We need to look at ourselves periodically. First let us look at our past.

To what have I been a slave this past year? Here we should pause long enough to look at our own life and make a survey to see just what are the things to which we have been enslaved. Give each a sheet of paper to list things that enslave youth. The list may include a love of fine clothes, popularity, being a top athlete, a superior musician, the love of money, etc. Which traits do I wish to discard for the coming year?

How much have I inflated my ego this past year? Do I think only of myself? Have I let selfishness, doubt, impatience, pride, sharp words rule my life? Remember Jesus taught that we should love our neighbor even as He has loved us.

What marks or scars are on my record? These too should be listed on analysis sheets.

What can I do to improve this picture of myself? With the words in the Scripture lesson in mind, "forgetting those things which are behind," remember that what you have done is done. You cannot undo it. But this we do know, we can try with the help of God to rise above our shortcomings. The mark of a good follower of Jesus Christ is one who can see his or her mistakes and try to correct them. That is just what we want to do in this topic. Upon seeing where we have failed, let us prepare to correct our faults.

Jesus' Statements on Forgiveness

Forgiveness by Grace (Luke 7:40-50). Jesus Christ has power to forgive sin. However, it is wrong to think that the farther we go into sin, the greater is God's love to us when He forgives us. God's love supreme keeps us from sinning at all.

OUR AIMS

1. To see the supreme importance of forgiveness.
2. To cultivate the art of forgetting unimportant things.
3. To train ourselves to "press on" rather than to look back.

QUESTIONS

1. What keeps us from being more forgiving?
2. How can we develop the spirit of forgiveness?
3. How is forgiveness an index to character?
4. Why should we look at our past, when we are told to forget the past?
5. What are some new traits we want to foster in the new year?

Forgiveness by Blood (Matthew 26:28). The blood of Jesus Christ cleanseth us from all sin. In some circles the blood theology does not seem to be very popular, but if the atonement is taken from our religion, the heartthrob is stilled. There is life out of death. This is one of our great paradoxes.

Forgiveness through Christ (Luke 24:45-48). There is only one on earth or in heaven who can forgive sin, and His name is Jesus. God has committed His mission to His only Son. Christ claimed this power when He was on earth, and He reveals this power today in that He continues to forgive the sinner and makes him whole again.

Duty to Forgive (Matthew 6:9-15). Jesus is under obligation to forgive every one who comes to Him on the conditions laid down in the Scriptures. As Christians we, too, are under obligation to forgive one who has wronged us for, as we forgive, so shall we be forgiven.

Unlimited Forgiveness (Luke 17:1-4). The question as to how often we should forgive one who has wronged us is unanswered in the minds of many. It is clearly answered in the Scriptures when Jesus says, "If he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him."

Bible Portions

M., Mar. 4. Forgiveness Unlimited. Luke 17:3, 4.
T., Mar. 5. Jesus, Our Example. Luke 23:33, 34.
W., Mar. 6. Following Jesus' Example. Colossians 3:12, 13.
T., Mar. 7. Esau Forgives Jacob. Genesis 33:1-4.
F., Mar. 8. Joseph Forgives His Brothers. Genesis 45:4, 5, 14, 15.
S., Mar. 9. Stephen Forgives His Stoners. Acts 7:57-60.
Sun., Mar. 10. Topic—A Good Forgetter. Matthew 6:12, 14, 15; Matthew 18:21-25; I John 1:6-10.

Forgiving in His Name (John 20:19-23). The world says "an eye for an eye, and a tooth for a tooth." Christ says that if a man smite us on one cheek, we should turn to him the other also. This spirit is not of this world, but is made possible in and through Jesus Christ. True forgiveness is in His name.

Forgiveness of Offenses

1. *What is our duty in reference to personal offenses?* (a) We should not have any malignant or revengeful feelings toward those who injure us. (b) We should not retaliate, or avenge ourselves on our offenders. (c) We should have toward those who offend us the feeling of kindness, regarding them with that benevolence which forbids our wishing them any harm. (d) We should treat them in our outward conduct with kindness, returning good for evil, and acting toward them as though they had not injured us. (e) We should treat them the way in which we would like to be treated.

2. *When are we to forgive?* Peter's question showed that he wholly misunderstood the nature of forgiveness. He thought that it was something he might withhold or give as he pleased. Our Lord showed that forgiveness is a state of heart, just as affection or sympathy is. So man thinks of determining how often he must feel sympathy, or how far he must love those who are dear to him. The sympathy is always there and the love is always in the heart. And so it should be with forgiveness, for it should never become a mere mathematical problem. As often as we forgive, so often shall we be forgiven.

3. *Can we forgive and forget?* How many there are who profess to forgive, but cannot forget an injury. Such are like persons who sweep the house, but leave the dust behind the door. No one has forgiven the wrong of another until he has really forgotten the injury that was made. Yes, forgive, and also forget.

An Illustration

A traveler in Burma, after fording a certain river, found his body covered all over by a swarm of small leeches, busily sucking his blood. His first impulse was to tear the tormenters from his flesh; but his servant warned him that they must not be torn off, lest portions remain in the wounds and cause poisoning; they must drop off spontaneously, and so would be harmless. The native then prepared a bath for his master, adding some herbs, and directed him to lie down in the balsam. As soon as he had bathed in it, the leeches dropped off.

Each unforgiving injury rankling in the heart is like a leech sucking the life-blood. Mere human determination to have done with it will not cast the evil thing away. We must bathe our whole being in God's pardoning mercy; and these venomous creatures will instantly let go their hold.

Become a True Disciple

No. 2 in a Series " 'Advanced Practice' for Christians"

Mark 8:34-38; II Corinthians 5:17

Senior-Young People (15-24 YEARS) *MARCH 17*

Comments by Raymond C. Steinhart

Briefing the Leader

1. Interview five people to discover if there is a difference between a believer and a disciple.

2. As the leader, what is your own opinion as to what should be expected of a disciple today?

3. Do you think it is an easy matter to deny yourself?

Biblical References

We have two references for thoughtful meditation: Mark 8:34-38 and II Corinthians 5:17. The child of God is different from the natural man who cannot understand the things of God and different from the carnal man who finds much delight in the world and the flesh. He has one desire, to live before God and man as a new creation in Christ Jesus and to serve Him diligently at all times.

In Mark 8:34-38 Jesus is speaking to His disciples and the people about the true use of life. The multitudes followed Him because of His many bodily cures, but now He speaks about following Him, taking up the cross and denying oneself. This is so simple in words but in actual and everyday practice it takes the grace of God. Those who will be Christ's disciples must converse with Him, receive instruction and reproof from Him, and resolve they will never forsake Him.

Peter tells us in II Corinthians 5:17 that in Jesus Christ we are a new creation. Everything is new for the true disciple. He walks in a new way. The path of righteousness is his fond delight. He is governed by a new spirit. The Holy Spirit dwells within and directs him in all his ways. He has a new hope. He knows now that someday he shall dwell in the house of the Lord forever. He delights in a new Book. He might have read the Bible before becoming a true disciple, but now he delights in the Word of God. He has new friends for now the people of God are a part of his enjoyment. He rejoices in their growth in grace. He is encouraged by their testimony for Jesus Christ. He hopes some day to share heaven with them.

Basic Material

This is our second topic in the unit " 'Advanced Practice' for Christians." We consider today "Become a True Disciple."

A disciple is a pupil or scholar, especially the follower of a public teacher like John the Baptist (Matthew 9:14). It refers to all, of whatever age, who in faith received the divine Master's instructions (Matthew 10:42, Luke 14:26, 27) and especially to the 12 apostles (Matthew 10:1).

The church today is full of believers. We need more disciples if the church is to make great progress. It is not very difficult to become a believer, but it takes something to be a true disciple. Not too many believers get engrossed in the work of the Lord. They are very eager to say, "Let Bill do it" and as a rule Bill gets it to do. But the true disciple feels the pressure of the Gospel. The true disciple finds himself under a great burden. The true disciple knows that the work must go on and that he is a vital part of that work.

1. *The Lord requires us to embrace His religion.*

We cannot follow Christ one single step without first coming to Him as the Saviour of the world. We must regard Him as the true Messiah. We must view Him as invested with all power in heaven and in earth, that He might redeem us by His blood and deliver us by His almighty grace. In Him we have wisdom, righteousness, sanctification, and redemption. It is not merely to give an assent to certain truths that we are called, but to realize them and to live by them. We must not merely acknowledge that Christ is "the way, the truth, and the life" and that He hath reconciled us unto God and hath made peace through the blood of His cross, but we must determine with the apostle Paul to know nothing but Christ and Him crucified, to trust in nothing but His righteousness, and to glory in nothing but His cross.

Discipleship requires the discipline of conversion, wherein we recognize our lost estate because of rebellion against God, and with penitence and true faith turn to Jesus Christ and find in Him glorious salvation and perfect deliverance. Sometimes it is very difficult to humble ourselves to admit our sin and shame, but it is easy when one sees himself in the light of Calvary's sacrifice for sin. Without salvation, no sonship; without sonship, no discipleship.

2. *The Lord requires us to walk in His steps.*

If faith in Him is the root, then obedience to Him is the fruit which must immediately and with increasing abundance proceed from it. Our blessed Lord came not only to save us by His meritorious death and passion, but to "set us an example that we should follow His steps." To follow Him, therefore, we must "walk as He walked." Behold His zeal. It even consumed Him. It should be our meat and drink to do His holy will. Behold His humility. He was led as a lamb to the slaughter yet He opened not His mouth. Behold His love. He loved the unlovely. He stooped to lift up the fallen. He was full of compassion for the lost and dying. Think of His patience, His passion, yea, His meekness. In all of these we are to resemble Him. It is this that marks the true disciple.

Discipleship requires the discipline of cost. Here we have searching words, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). It is very clear that we are to make Jesus Christ supreme, pre-eminent in our heart, so that no person nor anything shares that place in our life. The denial of all, including ourselves, is the deepest discipline of discipleship. We are to walk in His steps if we are to be His true disciples.

3. *The Lord desires us to devote ourselves openly to His service.*

It is well to be Christians in secret; but we must remember that our light is also to shine before men. We must confess Christ before men, and if we are ashamed or afraid to do so we cannot be His disciples.

The call of God is of paramount obligation. Nothing is for a moment to interfere with our obedience to it. It may be the last call we ever shall receive. O that we may not foolishly wait for a more convenient time which shall never arrive! Let us today comply with this divine call and choose the better part which shall never be taken away from us.

Backing the Project

1. Appoint two members to study the characteristics of an apostle and report at this meeting or the next one. For example: 1. One chosen of the Lord or by the Holy Spirit. 2. Endued with gifts and power.

2. Secure a large photograph if possible of the disciples around the Communion table, or Lord's Supper, and study each face.

Best Illustrations

I know of a man who exclaimed on being told that a friend of his belonged to the church, "Why, I have known him intimately for some years, but I never dreamed he was a Christian."

A Sunday school boy was asked by the superintendent, "Is your father a Christian?" "Yes, sir, but he is not working at it much."

BASIS FOR DISCUSSION

1. Can we really be His disciples, without discipline?

2. How are we to receive the Master's words, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 10:37)?

3. What are the marks of a true disciple?

4. Is it possible to be a true disciple and neglect the Word of God, the House of God, and the life of prayer?

5. How does one become a true disciple?

From God's Book

M., Mar. 11. Discipleship Requires Sacrifice. Luke 14:26-35.
T., Mar. 12. Discipleship Requires Steadfastness. John 8:30-32.
W., Mar. 13. Fruitfulness—a Sign of Discipleship. John 15:7-10.
T., Mar. 14. Spiritual Knowledge—a Result of Discipleship. Hosea 6:1-3.
F., Mar. 15. Discipleship—a Heavenly Requirement. John 12:24-26.
S., Mar. 16. Following Jesus' Example. I Peter 2:21-24.
Sun., Mar. 17. Topic—Become a True Disciple. Mark 8:34-38; II Corinthians 5:17.

Christian Symbols to Know

John 1:36; Hebrews 4:12; Matthew 13:31, 32

Intermediate (12-14 YEARS) *MARCH 17*

Comments by Raymond M. Veh

Early Christians Used Symbols

In the early years of the Christian Era, when Christians were persecuted and tortured to death in the Roman arenas, it was necessary for them to resort to symbols and passwords to identify themselves with others of the Faith. While pagan Romans lived in the splendor of the sun, these hunted Christians who were later to build a new civilization upon the ruins of the Roman Empire hid in the dark catacombs outside the city of Rome. Here they worshipped in secret; here many died and were buried. And upon their tombs was engraved the sign of the fish.

The Fish

Picture Paulus, a slave boy in the market place. At one stall Paulus saw dangling from the neck of the slave woman a shell with a fish design painted upon it. "Fish!" He whispered it happily to the woman, and she smiled warmly at him as she passed. She was his friend although they had never seen one another before. But the fish patterned upon her necklace was a sign that she was a follower of Jesus Christ, and therefore she was the friend of Paulus, for he was a Christian, too.

The fish was used as a sign for Jesus Christ because it happened that the first letters of the Greek words describing the Lord spelled the word "fish." So the Christians used it to engrave upon simple ornaments to show fellow Christian strangers that they were among friends. In the city of Rome the sign of the fish appeared outside the door of both pagan Roman and humble Christian houses; outside the Roman house it was a temporary sign that a funeral feast was being held within, but outside the house of a Christian it told other believers that the Lord's Supper was to be celebrated there in secret that night.

The Lamb

Another symbol upon the graves in the catacombs was the lamb. This, too, was a reminder of Christ, "the Lamb of God who takes away the sin of the world." Through the centuries the lamb has been used as a symbol of the innocence and purity of the Child of Bethlehem, of the Blameless Offering upon the Cross. It represents Christ as the victim offered as a sacrifice for our own sins. Did not John the Baptist cry: "Behold the Lamb of God"?

The Sword

The sword in the hands of an angel represents the judgment of God. More frequently it represents the sword of the Spirit, which is the word of God (Eph. 6:17). In this sense many Christians refer to their Bibles or New Testaments as their "swords." The sword also stands as the weapon which was in the hands of the great multitude that followed Judas into Gethsemane on the night of the betrayal of Jesus (Matt. 26:47). When a blunted sword is placed on a pair of balances it means "justice tempered with mercy."

OUR AIMS

1. To see why symbols are used to enrich Christian concepts.
2. To understand the meanings behind often-seen symbols.
3. To treat the symbols which are "faith reminders" of our Lord.

QUESTIONS

1. What symbols are in our local church? What symbols should be introduced into church furnishings? Into the service of worship?
2. Would it be advisable to use a cross or crosses in the church? Candlesticks? If so, of what type? If not, for what reasons?
3. Would the use of color enrich the service?
4. Which symbols studied prove most inspiring and appealing? Which carry a needed message?
5. Which symbols mean most to young children? to juniors? to intermediates? to youth? to adults?
6. Which Christian symbols belong in the home? Can religious paintings be made to do service in the home? Is a family chapel or worship center feasible? What should go into it?

The Mustard Seed

In today's topic the third Scripture is Matthew 13:31, 32. This refers to the Kingdom of God as being like a mustard seed. At the present time mustard seeds enclosed in plastic or glass and worn as ornaments are very popular. It would be tragic if the deep meaning behind such trinkets were ever lost or misunderstood.

The Sacraments

This Lenten season you will see the sacraments in various services. The sacraments are full of symbols, symbols of objects and action which set forth their rich meaning as well as help us in worship. The water is the symbol of God's Spirit poured out upon us and of the cleansing from sin. The bread sets forth that grace and help of God, that gift of life, which Christ brings to us. The broken bread and the poured-out wine tell us of Christ's death for us, of the broken body and the blood that was shed. It is a meal of human fellowship also symbolized when we kneel together at the altar or, if it be served in the pews, take the bread and drink the wine together.

In the primitive church the Lord's Supper was at the conclusion of a common meal which was itself a symbol and means of fellowship.

Scripture Readings

M., Mar. 11. The Bread and the Wine. I Corinthians 11:23-26.
T., Mar. 12. The Dove and the Spirit. Mark 1:9-11.
W., Mar. 13. The Cross—Sacrifice and Glory. Galatians 6:14.
T., Mar. 14. Baptism—a Symbol of Death. Romans 6:2-5.
F., Mar. 15. The Yoke and Fellowship. Matthew 11:28-30.
S., Mar. 16. Alpha and Omega. Revelation 1:8, 17, 18.
Sun., Mar. 17. Topic—Christian Symbols to Know. John 1:36; Hebrews 4:12; Matthew 13:31, 32.

The Cross

The greatest of all Christian symbols and the one universally adopted by all believers, regardless of church denominations, is the cross. The symbol of the cross is very old and is found everywhere in the world. It usually symbolizes man's life on earth. The Egyptians made the top of the cross into a loop, and that symbolized their belief that man's soul lives forever. Christ's sacrifice on the cross makes it the supreme symbol for Christians today.

Other Symbols

There are other objects which are symbols for us. There is the altar or table on which we place the symbols of Christ's eternal sacrifice. There is the open Bible which shows forth our faith that here it is not simply man that is speaking, but the eternal God.

The Bible student will recall Scriptures giving origin to the following symbols of the Saviour: shepherd, star, sun, branch, fountain, vine, lion, rock, door and others.

To symbolize the Trinity, the triangle has been used because it has three sides of equal length. The three sides together make one figure just as the Three Persons in the Trinity are separate yet one. On medieval baptismal fonts, three fishes in the form of a triangle were often used to depict the Trinity. Other common signs include the shamrock, the fleur-de-lis, and three circles.

For nearly a thousand years the only symbol for God, the Father, was the drawing of a hand based on the description of God in Psalm 98.

The Holy Spirit has been symbolized most universally by the use of a dove. When the Puritans first cleansed English churches of what they considered idolatrous figures, they hewed many carved doves from the tops of baptismal fonts. Other signs to remind men of the Holy Spirit have been the seven lamps of fire spoken of in the book of Revelation.

Symbols were also invented to depict Christ's work upon earth such as the chalice for the Lord's Supper, the crown of thorns for the suffering and humility of Golgotha, and the manger for the lowly birth in Bethlehem.

Another popular combination of letters is Alpha and Omega, the first and last letters of the Greek alphabet. They symbolize God: "I am Alpha and Omega, the beginning and the end, the first and the last!"

A Project

Members of the group should visit nearby churches in search of symbols, and bring into group discussion their findings. A thorough appreciation of symbolism in the home church is basic to this type of discussion.

Share Your Saviour

No. 3 in a Series: " 'Advanced Practice' for Christians"

John 1:40-42a; John 21:15-17; Acts 18:1-5

Senior-Young People (15-24 YEARS) *MARCH 2*

Comments by Raymond C. Steinhart

Briefing the Leader

1. Endeavor to give a personal witness to at least three people this week.
2. Read a book on soul winning and warm your own heart.
3. When did you last speak to someone about Jesus Christ?

Biblical Reference

Our attention is directed to three Biblical references: John 1:40-42a; 21:15-17, and Acts 18:1-5. In John 1:40-42a we see a man wrapped up in intensive activity. He is bringing someone to Jesus Christ. Each time you read of Andrew he is busily engaged in bringing someone to the Saviour. He first brought his own brother. What a place to begin so great a work! There is no greater joy than to introduce someone to Jesus Christ, especially one in your own household. With concern and application we ought to seek the spiritual welfare of those that are related to us, for their relation to us adds both to the obligation and to the opportunity.

Observe in John 21:15-17 that love plays a great part in the feeding of the sheep. Christ has such a tender regard for His flock that He will not trust it with any but those that love Him, and therefore will love all that are His for His sake. Those that do not truly love Christ will never truly love the souls of man. Nothing but the love of Christ will constrain soul winners to go cheerfully through the difficulties and the discouragements they meet with in this special work. But their love for Jesus Christ will help to make their work easy.

Paul was instrumental in planting a church at Corinth. In Acts 18:2, 3 we see Paul working for a living. Though he was a scholar, yet as a tentmaker he was master of a trade. He was also a witness for Jesus Christ and went everywhere preaching Christ and Him crucified. Paul begged his hearers for their own souls' sake, for their children's sake, not to refuse the offer of salvation made to them. Some were convinced by his reasoning and yielded to Jesus Christ. Ours is a glorious task to share the Saviour with all with whom we come in contact.

Basic Material

This is the third topic in the unit of study, "'Adavnced Practice' for Christians." Today we focus our attention upon "Share Your Saviour."

Read the book of Acts and you will see a company of devoted men and women who marched forward in the business of magnifying the name of Jesus Christ. Opposition did not cause them to turn from the task. Persecution seemed to stimulate their activities. After the martyrdom of Stephen we read, "They therefore that were scattered abroad went about preaching the Word." The pressure of the Gospel was upon them. People were their responsibility. They threw themselves heart and soul into the movement.

BASIS FOR DISCUSSION

1. What are some of the qualifications for soul winning?
2. Have we today lost the holy art of sharing the Saviour?
3. What are some of the foolish things soul winners do which often cause them to fail? How can we find a better approach?
4. When was the last time you spoke to someone about Jesus Christ?
5. Do you think the soul winner has any special joy?

They were the most vital part of their testimony. They took with them an experience and not a theory; they proclaimed a person and not a doctrine. The water of life did not flow through rusty pipes; it was therefore sweet and refreshing.

Christian Endeavor believes in personal evangelism. When a person shares his Saviour he becomes a personal evangelist. How much we need to be encouraged in this day to share our Saviour. If God gave the command to angels to evangelize the world, heaven would be empty in five minutes. But the angels have no experience of pardoning grace. They have never known the mystery of reconciliation; never have been plucked as a brand from the burning; neither have they felt the Spirit within them crying, "Abba, Father." How, then, shall they speak of these things to men. But to us it is given to be ministers of the grace of God (II Corinthians 5:17-21).

1. *We need to be encouraged to share the Saviour.*

Jesus Christ sought out individuals. Note His tactfulness and fundamental approach. Read about His meeting Zacchaeus (Luke 19:1-10). See His dealing with Nicodemus (John 3:1-21). Follow Him as He speaks to the woman of Samaria (John 4:1-42). Jesus Christ has set us the example. We follow in His ways when we give ourselves unreservedly to the glorious task of sharing the Saviour. It is your privilege to share Him. Would you like to do your best for God? Link your life to His for the great enterprise of soul winning. If you want to do your best for the world, beckon men to heed the invitation of your Lord, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). To do your utmost for your church, lead a soul to Jesus Christ today; each time you do it you enable your church to justify its existence. The church Jesus Christ is here to win men to Chr and to make them more like Him. If y want to confer a favor upon yourself, sha ing the Saviour will do it. It enriches yo own life. You will be a growing, knowin and glowing Christian.

2. *We need to have a personal experien of Jesus Christ.*

The person who shares the Saviour stan between the infinite God and the souls men. He touches humanity. He wields t sword of the Spirit. He points the way God and deliverance from sin. Should he n know for himself that Jesus Christ is his pe sonal Saviour? You cannot share what yo don't have, but when you know Him as yo personal Redeemer from sin you must sha Him. Our goodness must have edge to it it is to quicken others. Our experience mu be vivid if it is to vitalize others. Our co victions must be decided if they are to pe suade others. Our efforts must be whol hearted if they are to affect others.

3. *We must have wholehearted confiden in God to share the Saviour.*

If we want to be engaged in the holy art sharing Him, we must believe God. We mu believe that God is able to save anyone, an where, and at any time. God will never despi a broken and contrite heart. The cry of th sinner is always heard when the heart is sin cere. God is not willing that any should peris but that all should come to repentance. He able to save to the uttermost all that come unt Him. Do we believe this? What God ha said shall He not do it? What God ha spoken shall He not bring it to pass (Num bers 23:19)?

4. *We must keep our own heart warm.*

Allow nothing to interrupt your fellowshi with God. Unconfessed sin in the soul is lik a bullet in the body. Search the Scripture diligently. If you are a kneeling Christia in the attitude of prayer God will give yo wisdom. Nothing seals the lips like a life ou of touch with God. Keep your heart warm.

5. *Make every approach a matter of praye*

Before you talk to man about God, be sur you talk to God about man. So much depend upon the proper approach when you share th Saviour.

Backing the Project

1. Organize a soul winning class to study ways and means of sharing the Saviour. Con sult your pastor.

2. Offer a prize for the best written 300 word article on this subject, "My Greates Experience in Sharing the Saviour."

Best Illustrations

We once heard a contrite inquirer afte spiritual comfort say, "It is 10 years since was received as a member of a church, an during all that time no one has ever said word to me about my soul."

Louis IX, King of France, was found in structing a poor kitchen boy; upon bein asked why he did so, he replied, "The mean est person hath a soul precious as mine an bought with the same blood of Christ."

Bible References

M., Mar. 18. Peter Shares Jesus with a Cripple. Acts 3:1-7.
T., Mar. 19. Andrew Shares Jesus with His Brother. John 1:40-42.
W., Mar. 20. Philip Shares Jesus with Nathaniel. John 1:43-46.
T., Mar. 21. A Woman Shares Christ. John 4:28-30, 41, 42.
F., Mar. 22. Sharing a Necessity in the Kingdom. Romans 10:13-17.
S., Mar. 23. A Light for All. Isaiah 60:1-3.
Sun., Mar. 24. Topic—Share Your Saviour. John 1:40-42a; John 21:15-17; Acts 18:1-5.

Sailing under False Colors

Acts 5:1-11

Intermediate (12-14 YEARS) *MARCH 24*

Comments by Raymond M. Veh

Ideas for the Meeting

As the Endeavorers come into the meeting om give them slips of paper on which is is question: "What is your definition of n?" Give them a few minutes at the be- inning of the meeting to jot down what ie word "sin" means. Supply pencils, too. t a convenient time, collect the slips of aper, unsigned, and read the definitions.

A brief skit might be worked out, in which n is personified. The theme of the skit ight be "The Man with Many Reputa- ons." A good starter would be: "I am Sin. ome of my friends think I'm just an illu- on and that I don't really exist. But they do ot know me. I really have tremendous in- uence. Mr. Bible has known me for years." ou can work out the rest of the skit in is manner.

A panel discussion would open up this abject in a very rewarding way. But make ure you have a good leader, who has horoughly digested the subject matter pre- ented here. Questions from the audience vould enliven this method, which could be ery dry and uninteresting if it is not care- ully planned.

Our Scripture

The Scripture for this topic is the startling tory of Ananias and Sapphira. Here were wo people who had all the advantages of lose fellowship with Christians and even with some of the apostles and other great piritual leaders. Probably these two also had he advantage of first-hand knowledge of such niraculous demonstrations as occurred on the Day of Pentecost. Yet with all this close as- ociation with the church, Ananias and Sap- hira thought they could get away with stinginess and even with lying! They were ailing under false colors.

Here is an opportunity to strike a real blow at sin that creeps into the life of a Christian Endeavorer and the life of the church.

Other Scripture passages to look up: (1) Psalm 51; (2) Ezek. 36:25-28; (3) Romans 7:8; (4) Gal. 5:19-26.

A Big Little Word

Sin is the biggest little word in the lan- guage; it is not a very attractive subject, but it has been assigned for our consideration this evening, and we want to give it just plain, unvarnished thought. Sin is not a popular subject; one can travel rather extensively in church circles and never hear much about sin. We substitute for sin such words as error, mistake, indiscretion, blunder, weakness, de- ficiency, obsession, fault, and so on.

We know sin as that something which whispers into our minds and hearts thoughts, visions, and acts which promise in their real- ization harvests that cannot be realized in legitimate activities. Sin always makes the worse appear better, paints the false in the glowing colors of the true, insists that the grossest forms of behavior are all right if you can get by with them—and you can.

In our early years our mothers used to tell us that if we did a certain thing, the "bad man" would get us. They helped us to get a rather vivid picture of that character in the hope that fear would restrain our bad im- pulses. Well, we've outgrown that, and we now know that that "bad man" is a bad spirit, a fallen angel, and that he is present every- where, busily engaged in the promotion of the kingdom of evil.

Sin Comes from the Devil

It was he who brought sin and ruin into the Garden of Eden. Once man was made in the sinless image of God; now he is in the likeness of Adam, his sinful parent. "In Adam all die."

Sin Is Our Enemy

Each one of us knows that sin is the active enemy of all that is good and desirable in life. To continue in sin is to invite loss of health, to destroy the possibility of happiness in the family circle, to make impossible the future of which any one of us may be cap- able, to wreck what measure of success has been attained, and to shut the door to the heavenly land. It is a reflection on one's in- telligence to continue in sin.

OUR AIMS

1. To see what sin really is.
2. To know how to avoid "self-right- eousness."
3. To strike "telling blows" at sin.

QUESTIONS

1. What is there about sin that makes us feel ashamed before God? Give examples.
2. Is sin worth what it costs us? Why, then, do we sin? How shall we avoid the cost of sin?
3. What kind of program would you suggest for a young person so he could live more closely with God throughout this year?
4. How is selfishness related to sin?
5. Does one have to commit a bad crime before we can say he has sinned?
6. Are we ever happy when out of harmony with God? Explain.

From God's Book

M., Mar. 18. Christianity Exclusive. I Corinthians 10:20, 21.
T., Mar. 19. Saying One Thing, Doing Another. Matthew 21:28-31.
W., Mar. 20. False Colors Reveal False Confession. I John 2:18, 19.
T., Mar. 21. Coming Judgment. I Peter 4:15-18.
F., Mar. 22. Judgment Will be Sudden. II Peter 3:8-11.
S., Mar. 23. Repentance Necessary. Luke 13:1-3.
Sun., Mar. 24. Topic—Sailing under False Colors. Acts 5:1-11.

Young people have gone far on the right road when they have accepted the truth that they are responsible for their choices and their consequences. The finest thing in the story of the prodigal son is his exclamation, "I have sinned." He could have framed a plausible alibi, but he preferred to state the simple truth. Confession is the first step out of the power of sin.

Think that he is able to overcome sin in his own strength? Romans 6:23 says, "For the wages of sin is death." Sin pays wages, and never skips a payday. As long as man is in the employ of sin, he must receive sin's wages. If he had only his own ability to rely on, man would have to suffer death daily—death to his finer capacities, to his influence, to victorious living, and to a triumphant end.

Christ's Power Overcomes Sin

To release man from the power of sin, Jesus went to Calvary and there paid the full penalty of sin and made it possible for us to enter into eternal life. Such sacrifice is ade- quate for every need.

God's grace is upon us, like the golden sunshine over an otherwise drab landscape. It beautifies and sanctifies our lives so that, although we are sinners, we become saints; although once dead, we are now very much alive.

Paul, the greatest Christian this world has ever known, says in the seventh chapter of Romans, "The good that I ought to do I do not; but the evil which I ought not to do, that I do." What is the answer? Here it is. Paul speaks again and he says: "It is not I, but the sin which dwelleth in me." He says that God has given him a spiritual nature, but that he saw another law in his body, even the law of sin. Then he says, "I serve God, but my flesh serves sin."

Before a youth is saved he has only one nature, the nature of sin. If he is saved, he has two natures within him. These two natures are constantly warring the one against the other. The sinful nature often overcomes the spiritual nature, but thanks be unto God, the spiritual nature will win out in the end.

Let us get this straight, the new nature does not sin. "Whosoever is born of God doth not commit sin." The soul has been born again and it doesn't sin. The body hasn't been born again and the body does commit sin. The old sinful nature is still there and can be overcome only through the power of Christ.

The Worship Service

Open your service with a call to worship taken from Psalm 117. The hymns of wor- ship could be, *Love Divine, I Gave My Life for Thee,* and *Alas and Did My Saviour Bleed.* Prepare for the prayer by singing, *Dear Lord and Father of Mankind.* Your con- cluding song of dedication could be *Jesus, I Come.*

"Love Thy Neighbor"

No. 4 in a Series: " 'Advanced Practice' for Christians"

Acts 20:32-35; Matthew 22:39, 40; Leviticus 19:18

Senior-Young People (15-24 YEARS) *MARCH 3*

Comments by Raymond C. Steinhart

Briefing the Leader

1. Study carefully the Biblical references.
2. Consult your pastor if you have any questions in your mind concerning the neighbor that is to be loved.
3. Check the word "neighbor" in a concordance and see its interesting relationships.

Biblical References

We have three references: Acts 20:32-35, Matthew 22:39, 40; and Leviticus 19:18. In Acts 20 Paul declares his expectation of sufferings and afflictions in his present journey to Jerusalem. He did not count his life dear unto himself. He had one objective, to finish his course with joy. He went everywhere declaring the counsel of God. He was concerned that the church should be properly fed. He recommends them to divine direction and influence, v. 32. He must leave them, but he places them in good hands. He felt a sense of responsibility for all men. All men were a part of his obligation. He knew something about the pressure of the Gospel. He showed them his hand that did not refuse to minister to any man regardless of need or creed. He went from house to house telling the story of redeeming grace.

In Matthew 22 Jesus is asked a question, "Which is the great commandment in the law?" He stated the first one, and then said, "And the second is like unto it, thou shalt love thy neighbor as thyself." If we say that we have love for God, then we must have love for our neighbor. We must love ourselves; that is, we must have a due regard to the dignity of our own souls and natures, and a due concern for the welfare of our own souls and bodies. We must honor and esteem all men, and must wrong and injure none; we must have good will to all and good wishes for all, and as we have opportunity must do good to all. In many instances we will deny ourselves for the good of our neighbor and must make ourselves servants to the true welfare of others, being willing to spend and be spent for them, to lay down our lives for the brethren. Observe in v. 40 the greatness of these commandments. All hang upon the law of love which animates it; the cement of the law which joins it; it is the root and spring of all other duties. Love never faileth.

In Leviticus 19:18 the speaker is God. There is nothing else more worthy of our love. When we love God we know it. That love is shed abroad in our hearts by the Holy Spirit. We are admonished to love our neighbor. Our neighbor is every person who is placed within our reach and influence.

Basic Material

This is the fourth topic in the unit of study, " 'Advanced Practice' for Christians." Our consideration deals with, "Love Thy Neighbor."

A certain lawyer stood in the presence of Jesus Christ and said to Him, "Master, what shall I do that I might inherit eternal life?" It was his design to try the Master, not his desire to be instructed by Him. Jesus Christ asked him two questions, "What is written in the law?" "How readest thou?" He came to catechize Christ, and to know Him; but Christ will catechize him and make him known to himself. "And he answering said, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." But the lawyer said to Jesus, "And who is my neighbor?"

We are concerned to know who is the neighbor whom by the second great commandment we are obligated to love. What was the corrupt notion of the Jewish teachers in this matter? Dr. Lightfoot quotes their own words, "Where he saith thou shalt love thy neighbor he excepts all Gentiles, for they are not our neighbors; but those only of our nation and religion. They would not put an Israelite to death for killing a Gentile, for he was not his neighbor; they indeed say that they ought not to kill a Gentile whom they were not at war with; but if they saw a Gentile in danger of death they thought themselves under no obligation to help save his life." But Jesus corrected this inhuman notion and showed by a parable that whomsoever we have need to receive kindness from, and find ready to show us the kindness we need, we cannot but look upon as our neighbor; and therefore ought to look upon all those as such who need our kindness, and to show them kindness accordingly, though they be not of our nation and religion.

BASIS FOR DISCUSSION

1. How far can the "love thy neighbor" policy go, when we feel our neighbor is seeking to take advantage of us?

2. What is one of the high points in the parable of the Good Samaritan, proving that he was a neighbor (Luke 10:30-37)?

3. What is your local church doing about the needy people within its own membership?

4. How serious was the lawyer who asked, "Who is my neighbor?" Do you think a man of learning should have known?

5. What is involved in loving thy neighbor as thyself?

Scripture Readings

M., Mar. 25. Christ Our Standard. John 15:12-14.
T., Mar. 26. Love for Foreigners. Deuteronomy 10:19-22.
W., Mar. 27. Love—a Proof of Discipleship. John 13:34, 35.
T., Mar. 28. Fervent Love. I Peter 1:22, 23.
F., Mar. 29. Love for Enemies. Luke 6:27, 28.
S., Mar. 30. Consideration for Others. Philippians 2:1-5.
Sun., Mar. 31. Topic—"Love Thy Neighbor." Acts 20:32-35, Matthew 22:39, 40; Leviticus 19:18.

1. *We have Christ's definition of a neighbor.*

Again Christ seeks to get the lawyer answer himself so as to condemn himself He seeks to help him not only to the right answer to his question, but to convince him that the very question itself showed that he had not the love he spoke of and not the love which he rightly said was demanded by the law. He seeks to do so by vividly setting before him, in a singularly beautiful parable the nature of genuine and practical love exhibited by the Samaritan, in contrast with a merely formal respect for the law as illustrated by the priest and the Levite.

"Whom am I to love as myself?" He might have hoped that Jesus would limit the word neighbor to the Jews. The Pharisees had restricted the term as to exclude not only Gentiles and Samaritans but also Publicans and those who shared not their own peculiar views. The word neighbor signified one living near and was used in a limited sense to mean a friend, an associate, one belonging to the same country or professing the same religion. In its broader sense, Jesus showed that it meant a fellow man. In the parable of the Good Samaritan (Luke 10:30-37) Jesus gives the lawyer an illustration of love to one's neighbor, and shows clearly that anyone can act the part of neighbor whenever opportunity offers.

2. *We can make some personal observations.*

A. Equity requires it because we are apt to claim the same measure of love from others.

B. That entire love which we owe to God our Creator, and to Christ, our Redeemer exacts from us no less a measure of love than this, "Love your neighbor."

C. If we are truly following Jesus Christ we could not pass on the other side after our eyes have seen the awful need.

3. *We should know something about Christian compassion.*

A. There is a sphere of action. We should exercise it on those who stand in need of it. It reaches to all.

B. It gives help instantly and without delay and does what is required as well as it can. It is full of self-denial. It fears no danger, troubles, cost or labor. It is indefatigable and completes the work.

Backing the Project

1. Have someone well versed on world affairs present a forum on our good neighbor policy.

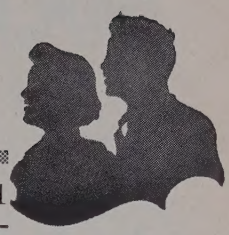
2. Seek out some needy family that may be neglected and help them.

Best Illustration

I was once walking with a farmer through a beautiful field when he chanced to see a tall thistle growing on the other side of the fence. In an instant he sprang over the fence and cut it off close to the ground. "Is that your field?" I asked. "Oh, no," said the farmer; "but bad weeds don't care much for fences and if I should leave that thistle to blossom in my neighbor's field I should soon have plenty in my own."

My Church: a Fellowship

Acts 2:42; I John 1:3, 6, 7



Intermediate (12-14 YEARS) *MARCH 31*

Comments by Raymond M. Veh

Jesus' Concept of the Church

Jesus said, "The kingdom of God is with-n you." The Church of Jesus is like that. ou can't see it. You can't find a list of its embers. It does not have an organization, mailing address, or a building. It is com-osed of all true followers of Jesus. It is a llowship of believers. It transcends time, ace, color, national boundaries, and denom-national divisions. Its members are united hrough the experience of being "born again." his is the Church.

How the Church Started

Jesus is the Founder and Head of the hurch, yet he never organized a church. In act, at the time of His death and resurrec-ion there were only a few frightened and cattered followers. Jesus had laid down the rinciples of what might be called "King-lom living," had carefully trained a dozen isciples, had revealed clearly what God is ike, and by His death had made possible a ife with God.

Pentecost crystallized what Jesus had taught nd done. A fellowship of believers immedi-tely sprang up. They tried to stay within he synagogue worship, but their new faith ubbled over and wouldn't be confined to itual law, and worship on the Sabbath. They met in homes from day to day, having fel-owship with one another, testifying to what Christ had done for them, and partaking of the Lord's Supper. Their numbers increased rapidly, so they had to instruct the new converts.

Who Are in the Fellowship?

The Church is the fellowship of all those who are Christians either in a certain com-munity or in the world as a whole. They have certain characteristics which distinguish them as a part of this fellowship, and as members of the Church. First, they are people who believe that Jesus is the Christ, the Son of God. They have so believed in Him that they have repented of their sins and have announced their faith in Him publicly.

We become members of the Church when we become Christians. People sometimes speak of becoming Christians and then joining the Church. This is not a New Testament teach-ing. In the Early Church people became Christians by faith in Christ and by obedi-ence to Him in baptism. When they did this in sincerity, they received the forgiveness of their sins and the promise of eternal life. They were thus "born" into the family of God (John 3:2-5). If they were born into the family of God, they became children of God and brothers and sisters of every other Christian. This family of God made up the Church.

In describing and explaining the nature of the Church, the New Testament some-times speaks of it as the family of God, and sometimes as the body of Christ. This latter idea is expressed most clearly in I Corin-thians 12:12-27. Paul here describes the congregation as a body, each of which has his particular job to do. So the body functions normally only when every member works properly with all the other members.

OUR AIMS

1. To appreciate what the Church really is.
2. To see how the Church provides the finest fellowship in the world.
3. To understand how Christians are spiritually related to each other, to Jesus Christ, and to God himself.
4. To discover the values in our re-lationships with churches around the world.

QUESTIONS

1. If someone who knew nothing about the Church should ask you what the Church is, how would you explain it to him?
2. How will the idea of the Church as the fellowship of Christians help us to work more enthusiastically and intelligently in it?
3. What ideas seem to be present in the thought of the Church as the body of Christ?
4. Does knowing more about the work of your own church and under-standing its teachings make you more or less ecumenical?

Attend Church

There is a great opportunity in belonging to and attending a church. Church helps us in understanding and promoting Christian fellowship. Human experience tells us that before there can be a friendship between people, there must first be a common inter-est. Friendships are formed when people have the same business, the same hobby, the same ways of thinking. And that is the way it is with church membership. The more we go to church, the more we realize that we share with other Christians.

The Wider Fellowship

When Christians work together to do God's will, they seem able to accomplish far more than the sum total of their individual efforts. When even two or three are gathered in Christ's name, He has promised that He will be in the midst of them and through Him amazing things can happen.

Bible Meditations

M., Mar. 25. The Church Is Christ's Body. Ephesians 1:20-23.

T., Mar. 26. Responsibility of Members. Colossians 2:6-17.

W., Mar. 27. All One in Christ. Galatians 3:26-29.

T., Mar. 28. Oneness of Christians. John 17:20-23.

F., Mar. 29. Worship Together. Hebrews 10:22-25.

S., Mar. 30. Fellowship in Prayer. Acts 1:12-14; 2:1.

Sun., Mar. 31. Topic—My Church: a Fellowship. Acts 2:42; I John 1:3, 6, 7.

Through the ecumenical movement today the churches are accomplishing many things they could not have accomplished working separately. "Ecumenical" is a new word to some of us; it means "related to the whole inhabited earth." In its modern sense the word refers to Christians of various churches or "communions" working together with one accord to do God's will.

The ecumenical movement is symbolized today by the World Council of Churches, which came into formal existence in 1948, at the great world assembly at Amsterdam, Holland. One hundred and sixty-two church-es—Anglican, Protestant, Orthodox, and free churches—from 46 countries around the world now make up its membership.

There are great differences among the churches of the world, but recognition of the Lordship of Jesus Christ is at the core of church unity today. When this concept is recognized and nurtured there is bound to be progress for the Church Universal.

Do you have an active Christian Endeavor Union or Christian Youth Council in your community? If you do, you might discuss how this group aids the development of the fellowship of the Church. Share some ideas on how your group might contribute vitally to the interchurch fellowship. How about inviting other groups in to your meeting? Why not a community hymn sing? Why not plan a workshop on youth methods? Ask your pastor and counselors for assistance.

For Your Worship

Instead of singing choruses or gospel songs, some of the great hymns about the Church would be more appropriate to use. *The Church's One Foundation* should by all means be included. *I Love Thy Kingdom, Lord* would also be effective. For the special music, if you can get a male or ladies' quar-tet, the old favorite *Glorious Things of Thee Are Spoken* is good. The Negro spiritual *God Is Setting Up His Kingdom* would pro-vide a little variety. At the close of the pro-gram, if there is time for a song, try *A Mighty Fortress Is Our God.* We don't often sing it, but Martin Luther's great hymn is one of the most challenging hymns of the Church.

For the Scripture reading we suggest John 4:19-24 (Jesus' statement about the proper place to worship), or I Cor. 12:12-27 (the Church is many different members, but one body). You may want to have the group repeat together the Apostles' Creed instead of using a Scripture reading.

You may ask for several short prayers, thanking God for the Church.

The lesson material may be assigned to four different speakers. It would be more effective if presented as a panel discussion, with from three to six young people seated around a table on the platform. Be sure each one speaks loudly enough to be heard.

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10. **Migrants: What Can I Do to Help Them?** Luke 10:25-37.
17. **I Will Follow Jesus.** Matthew 4:18-25.
24. **I Will Serve Jesus.** Matthew 20:26-28; Isaiah 6:8.
31. **I Will Tell Others about Jesus.** Acts 22:1-21.

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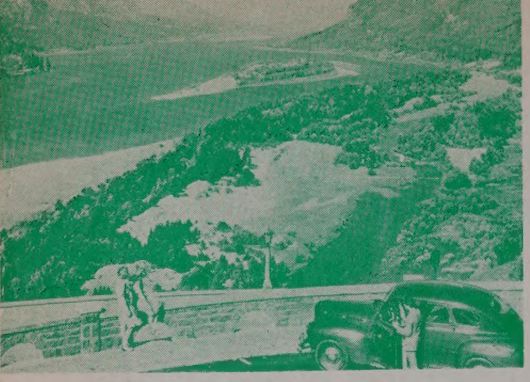

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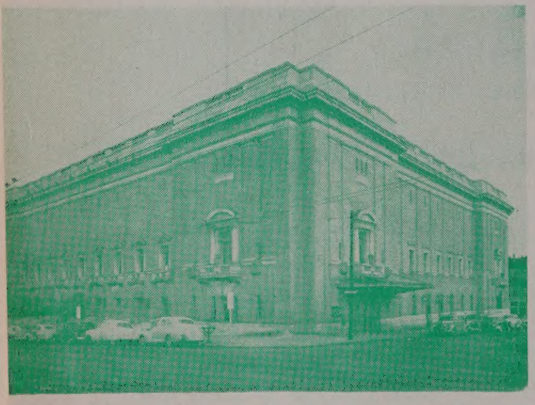
Portland, with Mt. Hood in distance



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